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ABSTRACT

This paper explains that to bring about any form of educational equity for learners and teachers requires the realization that what is important is to educate the human disposition to understand the self. It identifies a unique relationship between the practical developmental phases of an educator toward a fully conscious professional and the philosophical scale of consciousness that leads to the understanding of the self by the self. The paper also discusses the necessary experiences and processes that lead an individual from one phase to the next, and it introduces a unique form of consciousness that combines elements of all other forms of knowledge and operates as an archeology of the self. The first section explains the importance of self-knowledge. The second section discusses forms of experience (art, religion, science, history, and philosophy). The third section describes the philosophical scale of consciousness. The fourth section discusses passion as a catalyst and the link between conceptual and propositional thinking. The fifth section describes the overlapping of forms. The sixth section looks at the cycle of philosophical and practical development of a teacher (naive conformist, theoretical conformist, awakening thinker, and authentic philosopher). (Contains 21 references.) (SM)

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PHILOSOPHICAL DEVELOPMENT OF AN EDUCATOR

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ABSTRACT

THE PHILOSOPHICAL DEVELOPMENT OF AN EDUCATOR

To bring about any form of educational equity for the learner and the teacher requires the realisation that what is important is to educate the human disposition to understand the self. To this end, the presentation: 1) identifies a unique relationship between the practical developmental phases of an educator toward a fully conscious professional, and the philosophical scale of consciousness that leads to the understanding of the self by the self; 2) discusses the necessary experiences and processes that lead an individual from one phase to the next; and 3) introduces a unique form of consciousness that combines elements of all other forms of knowledge and operates as an archeology of the self.

LE DÉVELOPPEMENT PHILOSOPHIQUE D'UN ÉDUCATEUR

Pour favoriser quelque forme d'équité que ce soit entre l'appprenant et l'enseignant, il faut insister sur l'importance d'amener chacun à une compréhension de ce qui constitue le soi. Dans cet esprit, l'exposé : 1) identifie une relation unique en son genre entre les diverses phases d'une formation pratique à l'enseignement visant à produire un professionnel pleinement conscient et la conscience philosophique qui amne à la compréhension de soi; 2) traite des expériences et des processus requis pour qu'une personne passe d'une étape à l'autre; 3) introduit la notion d'une forme paraticulière de conscience qui combine des éléments de tous les autres types de connaissance et fonctionne comme une archéologie du soi.

Equity does not mean that everyone is the same. Equity means that everyone has the opportunity to be accepted for themselves, to feel part of a community and to use their full range of skills and abilities. Equity not only means removing exterior barriers to getting into a community but also barriers created by deficiencies and prejudices from *within* the community and, equally important, from within the individual. In the context of teacher education, the prejudices and deficiencies are barriers that the pre-service educator may tacitly create herself. She does this because she lacks knowledge of her own *identity* and thereby fails to connect her philosophical self with her daily interactions within the community in which she is both a learner and a teacher.

THE IMPORTANCE OF SELF-KNOWLEDGE

A common theme around which recent professional growth programs for both the pre-service and the in-service teacher are being organised in the educational faculties of major universities is *reflective practice*. This type of practice has become important in a profession that is at a crossroads. There is a definite greying of the profession, and if Alberta is a typical example, "upwards of 40 percent of the current teaching force is expected to retire within the next decade" (Couture, 2001, p. 3). This means that the next generation of teachers

will enter the classrooms with fewer experienced mentors at their sides. They will face the challenge of remaining committed to the profession and of creating processes to grow and to develop as a person and as an educator and to remove the barriers that they may have erected against success and fulfillment. This challenge will require the use of processes that rely more and more on individual, internal resources.

Contemporary educationalists and programs, such as the *Master of Teaching* at the University of Calgary, have focused on constructing models for professional development that lead to a thoughtful professional for whom teaching and learning form part of the same process. The aim is to construct holistic programs in which the role of the academic in the program is to provide a channel through which a philosophical teacher education may be transmitted to the next generation. A program, in which the student and the academic mentor are *equal* in capacity for thought, but can learn from the wider experience and knowledge of the mentor. A program in which the implicit thinking of both the mentor and her student are made explicit.

To bring about any form of educational equity for the educator both as learner and as teacher, requires the realisation that what is important is to educate the human disposition to understand the self. What needs to be addressed with significant vigour is the investigation of the reality that an educator, at any level, cannot separate what she teaches from who she is. Educating is an extension of the teacher as a person, and an educator must

constantly search for the self that she wishes to pass on. Taking up the educator's identity does not mean suppressing aspects of self. Becoming an educator does not mean becoming a role-enactor, someone she is not; rather it means that she needs to make explicit some part of her self that had hitherto been implicit. She has to realise that she is a person and an educator simultaneously. One identity does not precede the other. To do so means that she has to evoke her autobiography and incorporate it into her present experiences. This perspective echoes Deborah Britzman's image of teaching as a dialogic experience:

> ...teaching must be situated in relationship to one's biography, present circumstances, deep commitments, affective investments, social context, and conflicting discourses about what it means to learn to become a teacher. With this dialogic understanding, teaching can be reconceptualized as a struggle for voice and discursive practices amid a cacophony of past and present voices lived experiences and available practice. The tensions among what has preceded, what is confronted, and what one desires shape the extraordinary realities of learning to teach (1991, p. 8).

These aims identify complex relationships and interactive processes. Yet.... If we reflect on her words, does it not seem that learning to teach would involve the same dialogic struggle that we engage in when we look for self-knowledge? In the journey to attain self-knowledge, do we not travel upon the same path as those who wish to become effective teachers? Does teaching and learning (both for the educator and the student) not represent the same struggle? The development of an educator involves a quest for meaning, the pursuit of voice,

and a search for self. As one gains deeper self-knowledge, and thereby a stronger self esteem, greater creativity allows for the movement from the need to convince, from the need to compromise, to a place where communication is not impeded by the possibility of confrontation as a result of those needs. In similar fashion, deepening of self-knowledge will allow the teacher to overcome the rigidity in the tacit infrastructure of education and society and create individual meaning, significance, intention, purpose and value. Meaningful dialogue can then take place between the self and another and between the self and the self as the other. Self-knowledge brings about the equity that is necessary for the empowerment of the educator as the authentic professional.

R. G. Collingwood has claimed, that if we understand ourselves we also have a model for understanding the world around us: "an analogy between the world of nature and the individual human being, who begins by identifying certain characteristics in himself as an individual, and goes on to think of nature as possessed of similar characteristics" (1945/1960, p. 8). This theme also underlies Gadamer's notion that "All understanding is ultimately self-understanding...A person who understands, understands himself...Understanding begins when something addresses us. This requires...the fundamental suspension of our own prejudices" (1999, p. 260).

Wiggins and McTighe acknowledge that self-knowledge is viewed as the wisdom to know one's ignorance and how one's patterns of thought and action inform as well as prejudice understanding. "Deep understanding is ultimately

related to what we mean by wisdom. To understand the world we must first understand ourselves. However, through self-knowledge we also understand that we do not understand: 'Know thyself ' is the maxim of those who would really understand" (1988, p. 58). Through self-inquiry, we come to realize that we are ignorant, whereas those who fail to self-inquire do not realize this. Lack of self-knowledge is a sign of the immature and unreflective mind not a sign of the merely ignorant. We must ultimately engage in metacognition and understand how we think and why.

Identity is manifested in the assumptions that a person holds as a consequence of the activities of which she is a part. These assumptions will be a combination of recurrent patterns, regularities and ways of being and doing that the human form of life displays, and the particular activities into which the person has been born and socialised. To advance education practice, it becomes extremely important to find means to elucidate and process the assumptions and thoughts of the educator, in order to discover the perspectives that serve as the frame of reference within which she makes sense of her experiences, and within which she acts rationally. As well, the task of the educator is to help her students also achieve freedom of the will and to become a good citizen. The freedom of the will involves understanding that others are capable of such freedom, and restrain from force or aggression in dealing with others; it requires knowledge, especially self-knowledge (Hughes-Warrington, 1996, p. 218). Thus, for an educator, self-discovery becomes a necessary component of professionalism.

The new programs are correct, reflection is at the heart of teacher education but the heart of reflection is the self and self-knowledge. Recognising the importance of the acquisition of self-knowledge, the teacher at all points in her educational journey must be made aware of the philosophical process by which she herself can effectively elucidate her experiences as an ongoing activity. This epistemological need to discover how the teacher thinks especially from the perspective of the teacher herself has resulted in an increase in the number of researchers that have incorporated autobiography into their work (Solas, 1992, p. 214).

My efforts in philosophy of education has been to continue the research surrounding the use of the idea of autobiography in the reflective life of an educator. However, unlike previous research that places autobiography within the narrative genre, whose purpose is to attempt a synchronic reconstruction, I have focused on the challenge of locating the noesis of what I have christened the *Philosophy of Autobiography*. I make the claim that the *Philosophy of Autobiography* is a radical and higher form of consciousness that combines elements of all other forms of knowledge. In the chrysalis of the *Philosophy of Autobiography*, an integral model of three forms of knowledge-history, philosophy and autobiography-unify to operate as archaeology of the self.

FORMS OF EXPERIENCE

Collingwood noted that self-knowledge is "knowledge of oneself living in activities" (1946/1994, p. 297). He created a map of knowledge, the purpose of which is to guide the individual who is travelling on the path of self-knowledge, through the experiences that lead to full consciousness. The survey requires that he measure the progress on this path using two scales: one, consisting of the five forms of experience, to explain the levels through which the various forms of experience progress; the other to identify four levels of philosophical consciousness that characterize the forms of philosophical thinking. He endeavours to demonstrate that the process of self-discovery and self-creation comes through an expression of various forms of experiences and eventually through different levels of philosophical reflection upon each one.

Collingwood sets out to adjudicate the rival claims of the major kinds of experiences as "forms of consciousness". He has two criteria for recognising an activity as a "form of consciousness". The first criteria is that the experience must be capable of being regarded as a *way of life* and enlist all of one's energies and faculties; the second is that it must be a claim to knowledge about the world or to a method of achieving knowledge (Mink, 1969, p. 29). Each of the five types of experience claims to give the ultimate truth concerning what the world really and fundamentally is.

Collingwood characterizes the idea of the five forms of human experience, and shows, in each case, how each breaks down under the tension between its implicit and explicit aspirations, and how this tension can be rationally resolved only by making the transition to a new form of experience, which renders explicit the implicit aspirations of the former. Therefore, he lays bare the mind as it passes through the successive stages of art, religion, science, history, and philosophy until philosophy, finally is reabsorbed into each concrete form of experience as its self-consciousness. At the same time, he introduces the scale of forms as the only true process in philosophy.

Art is the simplest frame of mind. It is a frame of mind that is not based on facts or laws but pure imagination that is immediate, instinctive and undifferentiated. The world of imagination is thought implicit. Art contains knowledge, however, the secrets of the universe that art reveals cannot truly be revealed. Art fails because it cannot assert a truth. "It is pregnant with a message that it cannot deliver" (Collingwood, 1924, p. 110).

It is the next form, *religion*, that an element of logic is introduced in order to assert what has been imagined. With religion, truths revealed through symbol are believed to be real. Truth is grasped by faith not by reason. Religion becomes implicit metaphor, a metaphorical assertion mistaking itself for literal assertion. It always mistakes what it says for what it means. The truth in religion is only intuitively known, not logically known and is therefore in error. Yet religion is precious because it liberates the soul form the life of imagination,

unreality and through faith allows it to move from the things that are seen and temporal to the things that are unseen and eternal (Collingwood, 1924, p. 153).

The dialectic leads to *science* as the next form of experience. In abandoning religion and turning to science, the mind ceases to personify abstractions, and science adopts the scientific spirit whose keynote is classification (Collingwood, 1924, p. 162). However, science is essentially hypothesis for it asserts not the actual truth, but what would be true if something were true which is laid down as a hypothesis (Collingwood, 1924, p. 183). The error committed by this form of experience is to impose abstractness onto a world of concrete facts. When the abstractness becomes explicit, it is transcended: a conscious abstraction is not a real abstraction for it implies the recognition of a concrete truth underlying the abstraction itself (Collingwood, 1924, p. 180). The realisation of this error by science produces the next level of experience on the scale of forms.

History is the affirmation of facts, but these are isolated facts based on perception. When the facts are faced that "history or perception is an activity which affects its own object in such a way that the hope of discovery *was eigentlich geschehen ist* [what is real is what is imagined] is foredoomed to failure, is the breakdown of history, its collapse before an historical skepticism to which there is no answer" (Collingwood, 1924, p. 246).

The transition from history to *philosophy* is inevitable in that history as such is destroyed and becomes part of philosophy. Philosophy, like history, is

essentially the assertion of concrete reality, everything in the nature of a law or formula. Philosophy is the mind's awareness of its own participation in the other forms of experiences (Johnston, 1967, p. 130). Philosophy is the experience of thought about thought; it is present in every phase of experience but is only made explicit in philosophy. Art and the rest are philosophy but only implicit philosophy. Ignorance prevents art, religion and so forth from consciously studying their real object, the mind, and compels them to believe that their true aim is to contemplate those images which are their ostensible object (Collingwood, 1924, pp. 249-250).

Yet, each of the forms of experience, "are not species of any common genus. They are activities, each of which presupposed and includes within itself those that logically precede it: thus religion is inclusively art, science inclusively religion, therefore art, and so on. And on the other hand each is in a sense all that follow it; for instance, in possessing religion we already possessed philosophy of a sort, but we posses it only in the form in which it is present and indeed constitutes, religion" (Collingwood, 1924/1964, pp. 145-146). This is Collingwood dialectically thinking about the relation to each other of the generic forms of experiences. The activity of the progression as it passes through the successive forms of experience is summarized as such: art is a form of questioning, which requires religion for its answer; but the answer is in various ways incoherent; the attempt at rendering it coherent produces a new question, in the form of science, the answer to which is found in history; this answer in its

turn is incoherent; what it tries to say, can actually only be said by philosophy (Skagestad, 1973, pp. 40-47).

It must be emphasized, that the five experiences that make a claim to knowledge do not refer to the professional or institutional activities called by those names. Mink suggests that "one might think of them initially as what we comfortably, but not very clearly, refer to as the aesthetic attitude, the religious life, the scientific inquiry, the historical consciousness, and the philosophical temper" (1969, p. 30). They are related as transformations of each other. The forms are a "growing" toward consciousness. What we are trying to do is not to "discover something of which until now we have been ignorant, but to know better something which in some sense we know already" (Collingwood, 1922/1950, p.11). It is a coming to know differently; revealing the unique knowledge (action and its corresponding thought) that is immanent in each experience. "Coming to know something *better*" means a "growing" toward consciousness, toward being more fully aware *of*, becoming a more "knowing" of the "immanence within". This is the process of a person's movement toward consciousness; it is in essence the "life of the mind".

Collingwood refers to the five forms of experience as the "five phases of spiritual life" (1924/1964, p. 144). It is the unity of spirit, he deems necessary for full consciousness. The *Malaise of Modernity* (Taylor, 1991) identified the loss of the ability to be complete human beings, as one of the problems of modern society. We are not complete because we all strive to specialize in our own

individual activities, not knowing how to achieve happiness. In *Speculum Mentis,* Collingwood explains that this sorry state of affairs is the result of the detachment of the forms of experience form each other (1924, p. 36). The unification of the different forms of experience in a progressive process is part of a solution to this "sorry state of affairs". This is an idea that reincarnates the Renaissance ideal of the unity of spirit. A fulfilled life is one that gives the deepest expression to the many sidedness of human nature-art, religion, science, history and philosophy-satisfy the distinct needs of the *spirit*, each contributes in its own way to our sense of being complete, and to living life as a whole.

My claim however is that in order to complete the scale and thereby fully unify the spirit, there is a need to recognise and make the transition (the rapprochement of, if you will) to one other form of experience, the *autobiography*, and make what is implicit in philosophy explicit.

The philosophical form breaks down under a tension that appears as philosophy is no longer able to attach meaning to its aspirations to fully comprehend what is known and what it is to know, without recognising *explicitly*-the knower. The tension can be rationally resolved by the transition to that form of experience that represents the assertion of the self. *Autobiography* makes explicit the individual, personal and unique presuppositions that remained implicit without this form of experience. Autobiography in this context is the *Philosophy of Autobiography.*

The progression from one form of knowledge to another indicates that knowledge is not a body of propositions but rather a process of questions and answers. Questioning is the cutting edge of knowledge, wrote Collingwood. Ultimate knowledge is interrogative. I claim that the *Philosophy of Autobiography* becomes the process of ultimate questions leading to full consciousness. In order to warrant attaching the idea that the experience of autobiography is a philosophy, a reflective critical awareness of itself-the self, thinking of the self thinking-I must recognize that the path of "growth" is not simply movement from one form of experience to another, or from one concept to the other; it is also a progression from merely thinking dialectically to engaging in dialectical philosophy and stating explicitly as principles of method, the formal characteristics of dialectical thinking. However, to think dialectically implies that the path of growth is also a movement *within* every one of the various forms of experience. Each experience, each concept, must be constructed and demolished before it overlaps, transmutes into, the next level. The construction and demolition *within* each level proceeds through a scale as well, and this scale-the philosophical forms of consciousness-becomes part of the structure of the entire philosophy of mind.

The *Philosophy of Autobiography* demonstrates John Dewey's belief that experience and reflection equals growth. To quote Dewy directly: "In certain sense every experience should do something to prepare a person for later

experiences of deeper and more expansive quality. This is the meaning of growth, continuity, reconstruction of experience" (1974, p. 47).

PHILOSOPHICAL SCALE OF CONSCIOUSNESS

All forms of experience or knowledge, whether it is art, religion, science, history, philosophy or autobiography, have their origins in the activity of consciousness. To profess knowledge of something means that there must be recognition of it. It becomes necessary to attain the highest level of consciousness to realise full knowledge of something. These forms of consciousness also proceed through an ordered scale.

According to R. G. Collingwood, simple or first order consciousness is an awareness, an attention or sensation. We know this first level as, *feeling*. A process is felt not observed. This first level is simple pure physical sensation. Feeling is that state at which we become conscious, a simple apprehension; it is not knowledge for knowledge requires that a thought be acted upon. A feeling is something I undergo not something I do, therefore it does not meet the requirement for knowledge because knowledge involves the consilience of thought and action; but it does set up the mind for the second form of consciousness.

The awareness that there is a feeling follows this first level. This second-order consciousness is a reflection on simple consciousness. This is the *appetite* -

the consciousness of feeling. At this level, the mind is aware, or becomes conscious of the feeling of wanting, although it is not certain yet of what it is that it is aware of wanting (Collingwood, 1942/1966, 11.39).

The moment the mind is able to identify what it is wanting the third level of consciousness-*desire* has been obtained. Desire is the consciousness of appetite. This level, the level of perception, is referred to as propositional thinking. At this stage, the mind is occupied with questions as to what is desired and what is not and what to do to get the object of the desire or what to do not to get it. These questions of the third level lead to the next stage.

The fourth level of consciousness is the *will*, which is the knowledge level. This is the action level in which the object of desire is clarified and consciously chosen or not chosen. This is the level of rationality, for in choosing consciously to act on the desire or not to act on the desire all the knowledge of the human mind must be brought into play. What decides the choice is the value of good and evil and the concepts of utility, right and duty. The answers are given not simply as responses to the questions asked in the third stage but as responses to the question of *why* those answers are given. The mind has made the distinction between *the that*, *the how* and *the why*, between the practical, the theoretical and the philosophical.

THE CATALYST: PASSION

Collingwood holds that at each level (except the purely sensational first level), there exists a form of frustration. I maintain that passion becomes the catalyst, to move forward an urge to realise what is not yet realised. Passion is the link between conceptual thinking and propositional thinking. Conceptual thinking provides us with reflection on problems; propositional thinking provides us with alternatives. Passion helps us decide on the alternatives by directing our appetites into wanting and knowing why we want it.

Passion, in this context, therefore, is a form of frustration at each level and survives at each level but in a more complex way. If the frustration ceases, (if passion dies) there is little hope that the mind will continue its life into the next level of consciousness, and thereby will fail to pursue the next form of experience. There will be little driving the need to do so, since there will be no frustration to be satisfied. Even at the highest level of consciousness, this passion survives because; the scale of forms does not reach any form of absolutes. The passion survives because the questions have become more complex and inquiry and wonder opens up newer and newer fields of knowledge that need to be examined.

THE OVERLAPPING OF FORMS

If the scale of forms of consciousness is a journey of becoming or awakening to full consciousness then there is another important realisation that needs to be voiced. Collingwood maintains that each different level does not supersede its predecessor; instead, it is superimposed upon it. They differ from each other in that they have different principles of organisation, but in the higher type, the lower continues to be perpetuated. In order to undergo transition from one level to the next, the lower stage must be consolidated. Thus at each level, the best qualities of all the previous levels are present. The transition between levels is not a straight upward movement but appears to be one of a gradual ascent of elliptical spirals. The journey towards rational consciousness is actually travelled on a spiralling path.

In my own experience, it is comforting to know that the price of knowledge, of intellect, and of a deeper understanding of my experiences, does not require that I give up all the characteristics of the lower stages. Each stage contains precious components that help me become a whole person and is not negated in the search for truth. Feeling, appetite, desire, as well as the will are important in being an alive and awakened individual. Much of the morally reprehensible tendencies of the mind are attributed to the first three levels of consciousness and thereby we may be justified to leave them behind. Yet there also exists in these levels a number of good qualities, such as normal instincts,

appropriate reactions, realistic insights, and creative impulses, which are brought into the fourth level of, reasoned consciousness. Without the contents of the first three levels the freedom of choice which is characteristic of the fourth stage would not be possible. Collingwood recognises this by his principle of "overlapping forms" in which he posits that the "positive content" of each preceding level is embodied in the higher one (1933/1950, p. 90).

What is also of great consequence is that during levels one through three, it is the feelings, the appetite, and the desire that control the mind and thereby the actions of the individual. With stage four, this is reversed and instead of being controlled by these characteristics, the individual using reason chooses to control or not control them. In this process that leads to the full development of consciousness the person underwrites self-government. The mind has *grown up*.

To journey through the levels of consciousness requires courage. Courage involves creating oneself–which is developing one's capacities, becoming freer and more responsible, achieving a higher level of self-awareness. In the context of education: "To be able to say who one is as teacher and what one stands for...is part of an ongoing process of challenging and perhaps reconfiguring elements of self" (Bullough and Gitlin, 1995, p. 26). All of which involves considerable inner conflict. To see truth is an act of courage. One experiences truth in moving ahead as a thinking-feeling-acting unity. The greatest block to a person's development of courage is her having to take on a philosophy which is

not rooted in her own powers. A courageous authenticity is the foundation of true equity and is possible only through the engagement with a ring of thought that is rooted in the *Philosophy of Autobiography* and requires an autobiographically trained mind.

For the learner and the educator, the scale of consciousness offer significant insights. It vindicates the position that learning (and teaching) cannot take place through simple transmission. The idea of knowledge thus embraced requires that the learner understand that knowledge depends on the individual development of mind that occurs as she experiences the various forms and order of consciousness and transforms each form through individual action. Education under this idea of what it is to know, becomes a truly genetic *leading out* experience.

Another, obvious implication for the process of learning is the recognition that knowledge is not the same thing as information, something to be stored, in encyclopaedias and placed in schools and universities. Education, it would follow, "does not mean stuffing a mind with information; it means helping a mind to create itself". A person leaving school with a memory full of facts is not educated. The completion of an authentic education, if that event could ever happen, would mean, "a mind would step forth as naked as a new-born babe knowing nothing" (Collingwood, 1924, p. 316) but having acquired the mastery of creating itself.

23

Teacher preparation programs must abandon the information processing idea and replace it with meaning making as their central concern (Bruner, 1990, chapter one). The methods course must become less technical and more philosophical in its content. The fundamental task is to help students determine whether there is any warrant for holding certain ideas.

THE CYCLE OF PHILOSOPHICAL AND PRACTICAL DEVELOPMENT OF A TEACHER

Taking my observations in the field both as a student and as an educator of educators, and placing them into the realm of philosophy, I maintain that the development of the fully conscious educator and the fully conscious person must transcend a corresponding four-phase cycle that may be understood as the practical life of the mind. The descriptors of each of the four phases of this cycle pertaining to the educator, as I see them, are as follows:

- Phase One: A phase that I named "Naïve Conformist" is one in which the teacher uses naïve common-sense, vague intuitions, second-hand ideas. She leaves general models to the authorities, and assumes that they are right and should be deferred to. She is confronted with anxiety, loneliness and is unsure of the value of her own knowledge and thereby experiences low self-esteem. She is conscious of uncomfortable feelings that she can not define.
- Phase Two: Theoretical Conformist - The teacher is aware of

important thoughts that are based on a set of ideas that embrace warranted theories, but has not directly related them to the idea that they are the foundation for any division between worthwhile, superficial, and harmful actions. However she is pessimistic and at times hostile about the external, institutional philosophy and is beginning to challenge it inwardly, on theoretical grounds. The authority of the institution continues to dictate her actions.

- Phase Three: Awakening Thinker - The teacher is beginning to get a sense of her basic personal "ring of thought" as being made up of ideas and ideals that express the autonomy of being an individual with her own mind and related modality and telos of life. With this phase there appear the dyadic anxiety of: first, the need to be responsible for the value of her guiding thoughts; and second, of being nervous about opposing those institutional and related social maxims that are contrary to her own sense of ideals. She is also aware of separate ideas, to which she is becoming increasingly committed, with a vague sense of their interconnectedness. As yet, there is no personal philosophy as a fully conscious and critically appraised holistic network of ideas. However, she is questioning the ideas and practices to which she is subservient and which she has now identified as wrong for her. She has the desire to shed the authority that causes her subservience. This weight of conventional authority is now creating considerable anxiety since she has recognised it as a form of existential bad faith or inauthenticity.

- Phase Four: Authentic Philosopher - The educator is now

committed to a fairly conscious and unified personal and professional philosophy that is identified as a process for her life's pervasiveness in general and pedagogy in particular. She is now open to the pluralism of ideas and is interested and concerned when confronted by the philosophy of others. She seeks to inquire and wonder seriously about them in case they should challenge or enhance her own. However, she is comfortable with her own philosophy and the actions that are related to it. Though she may have to submit to some conventional norms of behaviour, she will no longer be persuaded to diverge from her basic philosophical ideas without reasoned justification. She has the understanding to face change as a means to growth and meaning. The importance of the pursuit of self-knowledge is paramount and she has the consciousness to recognise that such pursuit is never ending.

In the movement from phase to phase, there is a tension and conflict created by passion that results in a growth in creativity, consciousness, and meaning through the use of theoretical reason. Collingwood tells me that this is how I come to validate my knowledge, by searching for reason; a reason being anything which can give me the (temporary) assurance that my knowledge is trustworthy, it is my ground for thinking. It is how I come to distinguish between *the that* and *the why*. Theoretical reason is the reason for "making up my mind that" (what logicians call a proposition) and practical reason is "making up my mind to" (what moralist call an intention). Practical reason is the a priori, and theoretical reason is the modification of it.

It is possible to convincingly argue that these phases of teacher development represent a scale of conceptions of philosophical reasoning and the "passage from one to the other represents a gain in understanding... from a less good to a better understanding of the phenomena in question" (Taylor, 1995, p. 42). This movement from understanding to better understanding is the aim of all philosophy. Modern society however has tried to reduce this philosophical stance for understanding to one of simple utility and tried to produce a craft consisting of various methodological explanations, instead of art. To view understanding as craft, it becomes an applied science; as an art, it is an experience of the self.

It is no great leap of faith to declare that each of the four phases of teacher growth, as I perceive them parallels a place on the philosophical scale of forms of consciousness. The freedom attained at the fourth phase, is the freedom to exercise the will to choose what is intrinsically authentic and not transmitted from exterior sources. Thus:

- Phase One : Naïve Conformist corresponds to Feeling
- Phase Two: Theoretical Conformist is the Appetite
- Phase Three: Awakening Thinker is parallel with the level of Desire
- Phase Four: Authentic Philosopher equates with the Will

It is the two scales, together, that represent "the practical life of the mind" (see figure A).

The failure of our attempt to become fully conscious, the failure for a learner/educator to reach beyond phase four, is the acceptance of inauthenticity, what Collingwood calls "corruption of consciousness", it is the "sin" of a mind that has disowned its own experiences. It may embark on the process of clarification of experiences as it progresses through the phases but then shies away from what it suspects it will find. The failure to get one's thoughts and experiences clear is an alienation of oneself from one's own experiences. Corruption of consciousness is also a form of death, a disease of the mind, the exact opposite of the reawakening at which philosophy aims. In part, this corruption is a failure to acknowledge our emotions not just our experiences, and the failure to give meaning to them (Collingwood, 1938/1945, pp. 218-219).

The phase beyond the Authentic Philosopher is the place I locate my newly articulated *Philosophy of Autobiography*. It is there that the mind and the mind as educator, makes use of the freedom of the fourth phase and the questions that the wonder of such freedom raises to explore the *self as it is thinking about the self thinking*. This requires the full consciousness of a mind that has embraced the processes necessary for understanding and meaning making. Only at this stage can we as persons and educators, ideas that I now understand form a unity, expect to be accepted for ourselves, to use the full range of our skills and abilities. At this stage we have truly removed any barriers of deficiencies, prejudices, and achieved full equity with our selves, with nature and with all who we are in contact.

If the meaning of *to educate* is *to draw out* then certainly, the ultimate drawing out is the drawing out of the self. The self that needs to be drawn out is a changing self that must be understood, interpreted and identified at various discrete moments. This type of education calls for creativity and perseverance and brings about the greatest equity.

Figure A

PRACTICAL LIFE OF THE MIND

	Cycle of Growth Toward Full Teacher Consciousness	*Collingwood's Scale of Philosophical Consciousness*	
PHASE ONE	*NAIVE CONFORMIST* Naive common sense Intuitions Deference to authority Unsure of personal knowledge Low self-esteem Anxiety, Loneliness	*FEELING* Action controlled by intrinsic nature Apprehension Undifferentiated sensual/emotional flux	First Level of Consciousness
PHASE TWO	*THEORETICAL CONFORMIST* Awareness of the idea of philosophy Pessimistic about institutional philosophy Action directed by authority Fear, shame, anger	*APPETITE* Awareness of self and not-self Dependence Conceptual thinking	*Second Level* of Consciousness
PHASE THREE	*AWAKENING THINKER* Recognition of own style and direction Vague sense of interconectedness of separate ideas Anxiety over possible inauthenticity	*DESIRE* Identification of wants Questioning Propositional Thinking Conflict of ideas	Third Level of Consciousness
PHASE FOUR	*AUTHENTIC PHILOSOPHER* Commitment to conscious and connected personal philosophy Pursuit of self-knowledge is paramount Differentiation of good, evil, duty, utility	*WILL* Freedom of choice based on right, utility, duty Self - knowledge Self creation Intellectual thinking	Fourth Level of Consciousness

INDIVIDUALIZED WISDOM

THE PHILOSOPHY of AUTOBIOGRAPHY

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